THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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DECISIONS IN LONDON

THE harsh problem set before the statesmen meeting in London this week, in attempting to find a basis for the integration of Western Europe, was recently stated with brutal frankness by M. Herriot, the veteran Frenchman. In the debate in the French Assembly on the now defunct European Defence Community he said that if France sacrificed her army she sacrificed a foreign policy. In other words, if France wished to remain independent, by some means or other she must keep control of her armed forces. M. Herriot was defining only the French dilemma, as he saw it, but in effect it is the dilemma of all the states meeting in London. Britain, for instance, never came into E.D.C. because she could give no consent to a supra-national control of her armed forces. As far as possible she had to remain free to dispose of them as she thought best. The reason given being her world-wide responsibilities to the British Commonwealth. In this sense she wished to remain free. But foreign policy for all the major states in the modern world still rests upon the disposition of force and its possible use. America and Russia are predominating agents in world affairs just because they have greater material force in reserve than other nations. Neither America or Russia would sacrifice their freedom of action in this matter in the world as it is. Neither, in her own way, would Britain. The dilemma for the great states of Europe is a painful one. To survive there must be some form of integration. But what form can there be that still preserves the essential and equal freedom of each state? That is the problem.

Statesmanship and Western Union

Difficult as it is, and although it is doubtful if anyone sees any light in it yet, Western Europe need not be written off just because past efforts have failed. The very fact that E.D.C. got so far as to be voted on in the French Assembly shows that there is power behind this need of unity. Most obviously there is creative activity at work trying to bring to birth a new Western Europe. Whatever happens the old is dead and the new must be born. Indeed, the virility of Western Europe in face of this problem should be noted. Within many ancient pressures, and within decisions not presented to nations outside Europe, new attitudes and visions are being created. It is doubtful if in any part of the world to-day more creative statesmanship is taking place within more difficult conditions. Western Europe is not finished by any means. In the long run it is this continuous creative activity which tells. Many dramatic changes can suddenly take place. Who would have dreamt ten years ago that in so short a time the real Germany would be approaching equal action, on the basis of European unity, with other Western powers?

By Consent

Interlocked with this spiritual activity—for that is as true a way of describing it as any other—is the question of force. For, by and large, it is the need for its disposition and control that is presenting the main problem to the statesmen. There is a new factor in the world to-day never experienced before. It is called the "cold war." It is permanent war of a kind, in the sense that it implies continuous present conflict in which potential armed forces and their disposition play a part. It is cold only because no one dares, as it were, to have it hot. There have been conventional causes enough during the past few years for open war; but except for the wars that have been deliberately isolated by the Great Powers, almost by consent there has been no open war.

The World Chess Board

Warfare of a kind is taking place in the creation and disposition of force. The world is like a great chess board on which are moved the various pieces of armed strength; the character of the terrible game changes occasionally when one of the contestants increases the power of each piece by some scientific discovery. It is doubtful if any side—East or West—is now playing for a checkmate, or indeed for any conclusion to be settled by what used to be called "victory." For indeed what conclusion to the struggle could there be in these terms? It is reliably reported that at any time during this year America could have rained down complete urban annihilation on the Soviet Union so that no town would have been left standing. And it is reckoned that in a few years Russia will be able to do the same to America. (Not to mention the crowded island of Britain.) Even to those who exercise the most irresponsible power in the world, if there are such men, there is no conclusion in this. The world is a new world. New within the past five years or so. Force exists as it never existed before, but on the whole it is being held by what must be called once more the spiritual activities of men.

It is within this new situation that the European statesmen are trying to make their own contribution of control.

How can force be held in such a system of states that an ultimate contribution will be made towards peace in this strange new world? And how can each state in such a unity maintain the kind of independence it desires? The meetings in London this week, so doubtful and difficult, will go a long way towards answering those questions. The mighty drama of peace continues as well as the drama of war. A religious faith, with the knowledge of all that man has accomplished in its surge towards light and truth, will believe that the drama of peace can be triumphant.

THE BASIC CONFLICT

By Francis Terry

IT would help to a clearer understanding of religious differences if people would pay more regard to the truth conveyed in William Blake's couplet:

"This vision of Christ that thou dost see
Is my vision's greatest enemy."

That is to say, the fact that two men both sincerely profess their devotion to Christ does not necessarily provide a common bond of allegiance between them; for their notions of him may be so different that they are really thinking of two mutually antagonistic characters. It is true that both figures are drawn from the New Testament; but this contains so much ambiguity, and its interpretation is exposed to such powerful psychological and social influences, pulling in such diverse directions, that there is no uniformity in the result. There are various ways in which the material can be arranged; the lighting can be shifted; the emphasis can be made to fall at a different place; and thus pictures are produced which are strikingly disimilar in character and expression.

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In the poem quoted, Blake was combatting a contemporary tendency to envisage Christ as a repressive upholder of respectable virtues and conventional duties; in opposition to this he set forth his own view of Christ as a creative anarchist, advocating free self-expression for everyone, with mutual forgiveness of all vices. Similarly, one may contrast the different sorts of Christ implied by the Roman Catholic and Quaker versions of Christianity: on the one hand is a man who intentionally endows his church with hierarchic organization, a fixed body of doctrine, power to make infallible pronouncements, and authority to control, and even coerce, private judgment; on the other hand is a man who totally adjures coercion, distrusts hierarchic organizations, and wishes his followers to rely solely upon individual inspiration and sincerity within the free unity of the Spirit. These are not merely practical differences arising in the service of the same master: they are differences about the spiritual identity of the person to whom allegiance is given: the Christ of one side could almost be called the Antichrist of the other.

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The same thing is true of the distinctive quality of Unitarian Christianity. It is insufficient to assume (as is often done) that Unitarians and orthodox Christians are agreed in their devotion to the same spiritual leader, and only differ about how far this should go, the Unitarians keeping their devotion "this side idolatry," while the others carry it to the point of religious worship. That is the source of the common idea of Unitarianism as a sort of half-way house. But, in fact, what distinguishes Unitarian Christians is not that they care less for Jesus but that they care for a *different conception of him.*

Jesus, as Unitarians see him, was a man whose very being was grounded and centred upon his religion—a vitally monotheistic religion of whole-hearted devotion to the one divine source of all good, incompatible with worship of any separate manifestation of deity. He wished men to put entire faith in the heavenly Father whose unity is declared in the text from Deuteronomy which he recognized as "The First Commandment"; and he would have dismissed, as lacking in faith, the idea that trust in God's goodness should become dependent upon trust in a man. His faith was expressed with single-minded sincerity. If he thought the world was approaching a crisis, that only gave greater occasion for this faith. If he felt himself called to a post of pre-eminent service, it was in order that this faith might be vindicated. It was the source of his boldness and of his humility, and the ground of his ethical challenge. We cannot say "Yes" to him and "No" to his religion.

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In contrast, orthodox Christianity is based upon the conception of a Christ who is identical (at least in essence) with the historical Jesus, and yet offers himself to men's trust and worship as a separately distinguishable element in the godhead. In effect, this implies the vision of an ambiguously inconsistent Jesus, who appears to accept the current Jewish belief in the unity of God, but actually makes an exception in his own favour. His aim is to attach men to his person, and found a church in which he will be posthumously worshipped. He preaches "the Kingdom of God," but means "the scope of My work and influence." He commends "faith," implying "faith in Me." He teaches humility, and makes a gesture of foot-washing, but envisages his own age-long pre-eminence. His personal claims have been described by Bishop Gore as "reflecting what the Old Testament called the 'jealousy' of God."

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These are the features in the orthodox picture which repel a Unitarian. And a Unitarian feels that he is supported in this by the historic Jesus, as he sees him. I think of Jesus, with his insistence on whole-hearted sincerity, pressing upon his orthodox counterpart, bringing his inconsistencies to the light and prophesying the fruit which such seed will produce in a church which, with similar inconsistency, speaks of love and humility, but belies these professions by its record of intolerance and corporate arrogance.

Conversely, the Jesus who is seen by Unitarians must be repugnant to the spirit of orthodoxy. Authoritarian religion cannot commend a man in whom godly boldness was linked with the genuine humility which is willing for others to be as bold or bolder. That is why ecclesiasticism is bound to keep up its insistence upon the uniqueness of Jesus's status. It prevents his example from spreading. It enables the Church to say: "Take care about imitating Jesus; for he was God, and you are not: apart from his godhead, much of his conduct would be that of a bad man." And this attitude is supported by the ecclesiastical picture of Jesus—a man who claimed to speak with superhuman authority, which he required men to obey, not imitate, and who would therefore condemn as impious the spirit manifested in the sort of Jesus who is envisaged by people like Unitarians and William Blake.

These are the types of opposing spiritual personality, whose conflict underlies the disputes of doctrine and strife of sects—though there are many cross-currents to complicate the issue. There are people who combine loyalty to the orthodox churches with a personal vision of Jesus which is free from the features which Unitarians find most repugnant. There are Unitarians who submit themselves to a humanly authoritarian picture of Jesus. Unitarians and Quakers, mystics like Blake, and atheists like Shelley, may agree to a large extent in their vision of Jesus, and yet give completely different theological explanations of him. Heretics and orthodox are linked by a thousand subtle ties. Yet always there remains the basic conflict between these two conceptions—the God-man, who gives authority to the Church, and the Pioneer of Faith, who gives inspiration to heretics. As long as Jesus is relevant, this conflict is still with us. It may be that, as Jesus recedes into history, he ceases to be relevant. But, if so, we must be clear as to what is implied. In so far as we say, "Jesus is irrelevant," we part company with *every* form of Christianity; and, in so far as we say, "Jesus is relevant," we commit ourselves to bear faithful witness to our vision of him.

IT OCCURRED TO ME

By Muriel Hilton

MOST of us have now returned to what someone called the "C major of life." The excitement of holidays and change are over, the anticipations realized, and we are back again in the more even keys. It takes some time to settle down again, to gather up the threads that have been left for a while, but most have been enriched for the change. My holiday this year was the fulfilment of a dream long cherished, for the Edinburgh Festival and a visit to Scotland have been haunting me for years. And this was one case where to arrive was just as blessed as to travel, for everything came up to expectation. The travelling itself though was fun for we travelled by the night coach from London which was driven in turn by two Scotsmen who made the most of crossing the border. We had breakfast near the border and as a Japanese came to our table I asked him if by any chance he had any connection with Tokyo University. By one of those strange coincidences that often happens on travels he was a professor there, so I wrote a note of greeting to the professor of English there, Ichiro Hara, who is a keen Unitarian and with whom I sometimes correspond. It seemed strange to meet a link with our movement in that little town, but even more amazing was the coincidence of finding one of our ministers and his wife, personal friends of ours, staying at the same hotel.

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Between the feast of ballet, music, opera and art exhibitions I went to our church in Edinburgh and had the pleasure of meeting the Scotch members. Happily our President was visiting the church in the evening and taking the service, so I was able to enjoy that experience and a social hour after. Interwoven with the excitement of visiting a fresh country, of participating in a feast of the arts were the familiar and deeply loved bonds of our church life. To sing my favourite hymn, "Go not my soul in search of Him" with the Edinburgh congregation was as moving and memorable as any of the other experiences of the week. We are not a large movement but it is surprising how often we come across each other. The final coincidence of all was when spending the morning on the ramparts of Edinburgh castle, I climbed the highest battlement and found our President, Mr. S. R. Butler, and his friends also there! And so enriched by the feast of the Festival, warmed by our fellowship, the return to "C major" is made with a sense of gratitude and joy.

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Friday and no John o'London's! Thousands of people all over the country have been and are lamenting the loss of this weekly paper. The death of such a journal is like the death of a friend and there is a real sense of personal loss. What is so lamentable and shocking is the manner of its passing. No warning, no rallying of the faithful readers, no canvassing amongst them for new ideas about the furtherance of sales, no suggestions about ways and means of keeping it afloat; nothing but a curt, impersonal note of its death as though there was no link between the paper and its public, the writer and the reader. It has upset and jolted countless people, for John o'London's has accompanied the days of many who like to be in touch with books and their writers, and where we ask can we go for such reading? No other paper can supply its particular need. One would have thought that the publishers would have taken some pride in producing such a paper. If this method of dealing with the public together with the loss of another literary paper is a sign of our times, then we are indeed living in an indifferent and shabby age.

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The other day I was reading an essay by Sir William Beach Thomas who is well known for his delightful country-life articles, books and essays. He says that it is very important to the happiness of every man to cultivate an interest and love in the countryside and he believes it is something that deepens with the years. A love of the country helps you to feel at home in the world. If you have once found out how to enjoy the presence of sunsets, landscapes, beasts, birds, trees and plants, you can never feel completely lonely or a stranger. An old professor of Oxford once said to him, "To seek to attain happiness by a succession of pleasures is as foolish as trying to keep up a light all night by striking successive matches."

What everyone wants is an interest that goes on burning and is there whatever the circumstances may be, at whatever time or place. We need interests that warm life itself. Sir William Beach Thomas says that friendship and love of the country do this, and though we must always cultivate friendship, we have also to enjoy being alone. "Interests that warm life itself." We will all agree that the two interests mentioned by Sir William are of paramount importance, and we would probably add others. Personally I should add to these, love of music, of reading, looking at pictures, and linking and breathing through all of these our simple natural faith which is the mainstay of our lives.

COMMENT

Preachers I Remember

I FOUND great interest in reading E. B. Storr's recent article on famous preachers he had heard. Of the preachers he mentions I have heard only R. J. Campbell and Dr. Orchard. I have also heard a number of other famous preachers, some of international repute; but I must confess that having gone with great expectation, I have almost invariably been disappointed. Perhaps I have expected too much, possibly the preacher had an "off" day, perhaps the preacher had some irritating gestures, perhaps the thought was a bit thin; but of course few ministers would care to be judged by their performance on one Sunday, although that is, unfortunately, a common practice in choosing a minister for a vacant charge.

Not long ago I went to hear one of the best known London preachers, who happened to be preaching in the town where I lived. He was very eloquent indeed, but he had an extraordinary gesture, repeated so often that the thing became almost ludicrous. He would fling up his arms sideways to the ceiling as though pointing to some apparition there, and then would fling them round with great rapidity to the other side, in the fashion of certain club exercises, so that I am certain that it was not only fools who come to scoff who felt a slight tendency to smile. Fortunately the days of that type of pulpit oratory are numbered.

It is a comfort to me to think that I have very often been more deeply stirred by an earnest discourse based on his own experience, delivered perhaps by a man of meagre education, than by the discourse of famous preachers. After all, the last word on preaching was put by Goethe into the mouth of Dr. Faust: "The parchment-roll, is that the sacred spring from which one draught will still the thirst for ever? Life-going force thou hast not won, if from thine own soul it gushes not." I rather think that if wisely used such a judgment could prick the bubble of many reputations. An old minister of Forfar who based his teaching on experience could have taught these pulpit orators something. After reading the verse: "I said in my haste 'All men are liars,' he added: 'Indeed, David, if you had been in Forfar, you could have said it at your leisure.'" He based his teaching on experience, and presumably chose the occasion aright.

The Khasi Hills

THE report by Margaret Barr of the progress of the work among the Khasi Hills makes very encouraging reading. The rise and development of the congregations in the Khasi Hills cause is as inspiring a chapter in church history as has ever been recorded. It all began, so far as I remember, as the result of a young native of the Khasi Hills in Assam finding a volume of sermons by Dr. Channing while travelling, and then going to an American Unitarian minister, the Rev. C. H. A. Dall, who happened to be in Calcutta, and finding at his

hands a faith to which he could give a whole-hearted assent. And then for months he preached regularly in front of his hut the message he had heard. It was long before he had hearers, let alone converts, but encouragement came and before his death several congregations of Khasi Hills Unitarians had been founded. Miss Barr, following others, is doing a fine work in establishing a Unitarian centre which will guarantee the continuation of our faith among the natives of the Khasi Hills in a form suited to the 20th Century. Besides fine general educational and religious work, Miss Barr has fortunately been able to establish what is virtually a new theological school, where two young men are being trained for the ministry. This opens out new prospects of development in a form which cannot be objected to by the Indian authorities, for it will make the Khasi Hills movement an indigenous cult. Hinduism, of course, is deeply united to Indian traditions and India itself; and the Government, no doubt, would prefer these non-Hindu tribesmen to be converted to the national faith. Mr. Nehru, however, is clearly opposed to active steps being taken against religious missions that have no political bias.

"Throwing Their Weight About"

THE Archbishop of Canterbury, I see, has been advising his co-religionists, members of the Anglican Communion, not to regard their Church as the only worthwhile one in the universal Christian Church. "Remember," he said, "only five per cent of Christians are Anglicans. Do not throw your weight about. They are very thinly spread." As against this he remarked that it was the most courageous Church in Christendom. "It tries to do what others see—and dodge." There is a great deal of truth in that claim; it is I think to the credit of that Church that it does not consciously try to hide whatever of discredit may have invaded its ranks; it believes in letting the light in although what is revealed may set tongues wagging.

Most people, however, who are not Anglicans would agree with the necessity for the warning to that Church against throwing their weight about; I always have a feeling that its leaders are too apt consciously to insist on the best places at the feast. A Presbyterian minister, for example, to whom I was speaking a short time ago told me that when the Archbishop of Canterbury was appointed President of the British branch of the World Council of Churches it was thought that he would at least occasionally give place to the Moderator of the Presbyterian Church of Scotland, both as being a state church and as virtually representative of the non-episcopal churches; but so far there has been no movement in that direction. In view of Bishop Henson's verdict that "it cannot be reasonably questioned that at the present time the ordained ministeries of the 'Free Churches' are not in favour, socially or intellectually, to the Anglican clergy," this is a matter that should be set right.

Are We Humanists?

A FEW Sundays ago we sang in our Chapel, to the haunting melody of *Sellindge*, the words:

> "Our day of praise is done;
> The evening shadows fall;
> But pass not from us with the sun,
> True Light that lightenest all!"

To me those words imply all that is essential in theistic faith. The idea of praise implies a personal One to praise; and "the Light that lightens all" is no other than one in whom we live and move and have our being, and without whom our souls are restless and without arm. As expressed by our correspondent, Alan E. Woodford, quoting an American preacher, Humanism equates, to my mind, religion with ethics.

It great defect is that it recognizes no fact of dependence, with all that that implies, on One who is beyond us. I have passed through too thorough-going changes in outlook to condemn Humanism, or to prescribe its limitations; I feel, with George Eliot, "too profound a conviction of the efficacy that lies in all sincere faith, and spiritual blight that comes with no-faith, to have any negative propagandism." If the Humanist feels he *can* worship with me, well and good; but he must extend to me the same tolerance I am ready to mete out to him.

Commentator.

A YOUNG SWISS ON SCHWEITZER

By A. B. Downing

IT has recently been pointed out by a writer in the Times Literary Supplement that just as Livingstone was the typical Victorian missionary sailing out with all the self-confidence of his age to convert the heathen, so Albert Schweitzer is typical of the modern Christian attitude to the rest of the world. The enlightened, tolerant agnostic of our age, who still breathes Christian air and thinks Christian thoughts, finds much that is congenial in Schweitzer with his love of humanity, his "reverence-for-life", his radical examination of Christian origins, his medicine and his music. Schweitzer so obviously represents a higher type of man, a character with ideal attributes, a sort of modern saint with none of the unpleasant overtones of that "churchy" word, that even the unchurched and the unbelieving eye him with awe and admiration.

In our liberal Christian faith we have a special interest in Schweitzer, for he breaks through sects and theologies with a kind of moral majesty. His writings have inspired many of our modern ministers and many of our laity are familiar with the main facts of his life and thought. There is still a significant trickle of books about him, describing his many-sided work, expounding his thought and communicating his reflections. The latest to appear is by a young Swiss minister, Henry Babel, and is entitled *La Pensée d'Albert Schweitzer* (printed by H. Messeiller, Neuchatel).

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Babel is one of the liveliest younger members of our liberal Christian community on the Continent. Only 31 years old, he has considerable academic and personal gifts. Trained in the Protestant Faculty of Theology at Geneva, he has held ministeries in Switzerland and is now in charge of the liberal French-speaking congregation which meets at St. Peter's Church, Utrecht, in Holland. (Incidentally how parochial are our own Unitarian ministeries here by comparison!) Although Babel has a busy pastoral life—the demands made upon liberal Protestant pastors across the Channel are considerable—he has found time to make a thorough study of Schweitzer's wide-ranging thought and has now published the result of his labours in a new volume on Schweitzer's significance in present-day theology and philosophy.

It must be said that the work has all the marks of an academic study. It is in fact a dissertation to meet the requirements of a theological doctorate in the University of Leyden and though it is written with admirable French lucidity, the book bears all the solid characteristics of its academic provenance. Still it is not only a very good introduction to Schweitzer's though' but also an admirable assessment of his position.

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It is curious that though Schweitzer's work is well-known in the French-speaking countries, little has been written on him in French as a thinker. His thought has been more influential in the Anglo-Saxon countries and Dr. Babel makes the point that much of French Protestant theology has taken little account of Schweitzer's contributions. He observes that although Schweitzer is many-sided, he is really only fighting a single battle; but he is doing it on several fronts. For him the duty of thought is an obligation which Christianity never ceases to impose. From the earliest days Christianity exalted the virtues of love and mercy, but it was left to the rationalist thinkers of the 18th century to make a determined attack on

slavery, torture and witchcraft. Thought, then, both constructive and critical, is as much a Christian duty as good works.

Here perhaps Schweitzer, certainly in modern times, is pretty well unique in his Christian contribution. He made what must have been an agonizing sacrifice in Europe and went out to Africa to heal the lame and the sick, to help the wretched and to preach the simple gospel of Jesus. He applies Christianity in practice and tries to find what in Christianity is still mentally applicable. He breaks new mental as well as new missionary ground. If it were not for Schweitzer's thought we should probably still be deluded and dismayed by the notion that Jesus and his apostles were preaching a doctrine of the world, of man, of God, which was still strictly valid in all details for our own times. They were expecting the imminent end of the world, whilst we to-day are hoping to keep it intact, know only too well that if it goes up in smoke it will be due to a human fault rather than a divine purpose. Schweitzer's thought in fact has thrown new light on what is passing and what is permanent in the message of Jesus. He certainly feeds the mind as well as the heart and I dare say that there is many a Unitarian sermon that has been inspired by his influence.

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Babel's book is divided into three main parts. The first expounds Schweitzer's theology, the second his philosophy and the third relates both to the thought of other theologians and philosophers, e.g., Dodd, Bultmann, Goguel, Barth, Sartre and Marx. There is a brief summary of the book in English, obviously written by someone whose knowledge of our native language is good but certainly not perfect. The book is printed in Switzerland and printing errors are numerous.

Dr. Babel deserves our congratulations and admiration. We shall watch his academic progress with interest. It is a pity that we younger parsons in England do not rather more often emulate his intellectual enterprise, but for that no doubt there is an assortment of deep and intelligible reasons.

To go back for a final moment to Schweitzer. Thinker and man of action, as Dr. Babel says in his last sentence, the Doctor of Lambaréné will remain in human memory as the prophet of a transfigured world and of a Christianity which is fully conscious of its liberating mission. In that remark as well as in much else in this book, Dr. Babel speaks for Unitarians in England as well as for liberal Protestants on the Continent.

A CRITIC'S NOTEBOOK

By E. W. Martin

AMONG the many works that the philosopher, George Santayana, wrote during a long lifetime, his five volumes on the nature and place of reason would probably be listed as his major achievement. Santayana died in 1952 and just before his death he worked with Daniel Cory on a revised one-volume edition of *The Life of Reason or Phases of Human Progress* (Constable, 42s.).

Santayana, like most thinkers, was conscious that his thought had undergone many changes during the course of his work and study; and in this revision he set to work to prune the five volumes with care. He wanted to be certain that the reader should be aware of his own belief that "our idea of a natural world can never be *that world itself*." This orderly book is divided into five parts, following the plan of the earlier and larger work that dealt with reason in common sense, in society, in religion, art and science.

Undoubtedly, Christianity was a reconstruction; and those who have followed its teachings and developed a greater spirituality have to take note of the fact that it is dangerous to assume that "what is good for themselves is good for everybody." Man who would speak truth must know something of justice, mercy or reason, or he becomes bigoted and fanatical. As one in love with reason, Santayana was deficient in faith. "In endowing us with memory" he writes, "nature has revealed to us a truth utterly unimaginable to the unreflective creation, the truth of morality."

When he comes to write of the place of reason in art Santayana's weaknesses as an aesthetician are obvious. It is right to call art a stimulus, but it is not the kind of stimulus that comes entirely from cogitation. The inspiration which is in art, the sense of guidance that some writers are conscious of, points to a relationship between the human and the divine. This is not to say, however, that this philosopher is anything like the average rationalist. He is much more humane, much more percipient and able to cut his way into some of the tangles that perplex man as he confronts reality.

This book will be read and valued for its philosophical calm; for the evidences it offers regarding the author's intention, his urge to reach truth. Science is defined as a "half-way house between private sensation and universal vision." Man moves a little way along the road towards universal vision through a mass of confusing facts and assertions. His reason is a guiding principle, a compass that will help him to find his bearings, but if he has not faith and will then a glorification of the rational faculty will scarcely save him from shipwreck. Santayana is too forgetful of the groundwork of faith from which man accomplishes so much.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Penny A Day

SIR,—Principal R. V. Holt certainly aroused interest at the Provincial Assembly when he described his "penny a week" scheme. Perhaps your readers might be interested in a comparable scheme we have started at West Kirby.

Faced with a debt of £1,000 on the manse, and a probable expenditure of about £300 on the organ, and having a regular income barely adequate to meet current expenses, it was decided to raise an extra thousand guineas over a period of seven years to wipe off the manse debt and repair the organ.

The scheme was carefully explained to each member in a personal letter. Briefly, it required 10 covenants at £2 a year, and a penny a day from each of 80 members or friends. Collecting boxes were supplied to receive the daily penny that would not be missed. The yearly income would be £150 13s. 5d.

The response has been surprising and gratifying. In three months £720 has been promised and £60 given in donations. Over sixty friends have participated. More than £110 has already been handed to the church treasurer.

I think three conditions are necessary if this kind of appeal is to succeed. The money must be needed for a specific object, clearly defined; the organization must be competent; the amount asked for must appear reasonable to the congregation. Yours,—

West Kirby. *Maurice Johnson.*

Humanism

SIR,—In this free country Humanists are of course at liberty to believe, teach and practice whatever they like, but why are some of them so eager to press upon Unitarians their dogma of the non-existence of God?

Any Unitarian who finds himself finally convinced of the truth of this dogma would surely be well advised to call himself by another name, though no one would wish to exclude him from our services if they have any meaning for him.

Unitarians believe in something more than "Aren't daffodils beautiful?" and "Let's be nice to everybody." The permeation of Unitarianism by benevolent atheism could only end by driving many into the modernist wings of the orthodox churches.—Yours,

London. *Wm. Spooner.*

SIR,—In looking back over the recent discussion of Humanism a rather startling fact stands out. In the September 4 issue Arthur Vallance says that Unitarian Theists and Humanists (Unitarian Humanists?) should "live together," whilst Miss Tarrant will have none of this for Unitarians "must" be Theists, must conform to the spirit of our movement and must not forsake tradition. These latter conditions hardly conjure up the picture of a movement whose pursuit of truth is to be limitless.

Can we remain really free and say "Thus far . . .?" Is it enough that our terms of subscription are but a little or even much wider than those we designate orthodox? "Nonsubscriptions" was our pride and glory.

Some British Unitarians dubbed Humanist are not so by the *Inquirer's* definition (August 28). They would say that the spiritual resources of mankind at least come through man. And if the true nature of man is divine why not from that divine nature? Immanence is a realm of experience, transcendence a realm of faith and hope. To say that God has no hands but ours, no voice but ours in this world of time and space seems to me to be the A.B.C. of Unitarianism. But the look of horror comes, and authority murmers "humanism."

Not from choice, but because of a grim necessity for honesty some say that the vastness and apparent impersonality of the cosmos in which our lives are set, that the relative briefness of this "fruitful interlude between two sterile immensities" (Martineau), and the apparent necessity for human suffering as the only way forward and the very condition of life itself, that these things suggest that at the limits of our thinking God as personality is inadequate. Something "more" is required. This something more is hidden in the "mystery." Towards it we look, from it flows strength and love and the heart of man lives out a love he cannot understand. But the mind can see the dilemma. Personality carries us to the heights of our experience, but even an extension of personality to the limits of our thought seems inadequate. My heart says "he," my heart finds "his love" amongst my fellows, but the mind intrudes and cold clear thought seems to demand an "it." Miss Tarrant would say "away with him" and all his doubts.

Or would she? Yours,—

Liverpool. *J. Keir Murren.*

Questions to be Answered

SIR,—The interesting interview with Bishop Novak of the Czechoslovak Church leaves one question, that I should like to ask, unanswered.

This is the question. Recently I received from the Czechoslovak Religious news agency four copies of the elaborately produced *Czechoslovak Protestantism To-day*. This work contains *not a word* about the "Czechoslovak Church" itself except among the illustrations where the secretary of the World Presbyterian Alliance is shown "with the Bishop of the Czechoslovak Church, Dr. Miroslav Novak . . ."

Why is the whole story of the "Czechoslovak Church" simply ignored in this history? Full accounts are given of all the other Protestant Denominations. Yours,—

Altrincham. *Arthur W. Vallance.*

Youth Leadership Course

SIR,—May I draw the attention of ministers, and church and Sunday School Secretaries in the South, to the Youth Leadership Course which will be held at Highgate Church, London, from October 15-17. Owing to new arrangements the cost has been reduced to about £1. I shall be glad to send a programme and enrolment form to anyone interested. The course is designed for young people between the ages of 15 and 21.—Yours,

15 Gordon Square, London, W.C.1. *Dudley Richards.*

Worthy Dates

SIR,—World Day for Animals is October 4, usually observed by churches on the near Sunday. Our churches might join. Inaugurated in 1928 this is now mentioned by some of the press in twenty countries.

Animal welfare is one of the merits of the modern world of which we can be proud. Hardly a century old in Western culture the idea has a long way to go before needless pain is taken from the animal world.

Literature may be had from The Secretary, World Day for Animals, 47 Aberdeen Road, London, N.5.

On January 4, 1955, Albert Schweitzer will be age 80: suitable occasion for sermon or Sunday School theme. Most likely The General Assembly will send greetings to this liberal in religion.

One of our American ministers, Dr. Homer Jack, is preparing a Jubilee Volume; many writers have contributed.—Yours,

Capetown. *Magnus Ratter.*

Invitations to Students

SIR,—I shall be very grateful to any of your readers who can give me the names and addresses of any young men and women associated with our Unitarian and Free Christian Churches who are coming up to Oxford in October, so that I may get in touch with them and welcome them to our Chapel Services. Yours,—

Manchester College, Oxford. *Sidney Spencer.*

SIR,—The Cambridge term begins on October 5. May I ask the courtesy of your columns to beg Ministers and any members of our congregations to send me the names and addresses of undergraduates coming up to Cambridge to begin their academic course. Yours,—

11 *Chesterton Hall Crescent, Cambridge.* *H. Stewart Carter....*

SIR,—I write to say, on behalf of the University of London Unitarian Society, that I should be very glad to receive the names and addresses of any young people from Unitarian churches or homes who may be coming up to London as students this session. It will be a pleasure to welcome them to the activities of our Society, and also to help (if necessary) to put them in touch with their nearest Unitarian Church while in London.—Yours,

3 *Alcon Court,*
20 *Earlsfield Road, S.W.*18. *Dorothy Tarrant.*
(President, U.L.U.S.)

SIR,—Members of George's Chapel would be glad to hear of any Unitarian and Free Christian Students coming to the University or other Colleges in Exeter.—Yours,

5 *Prospect Park, Exeter.* *Ralph Philipson.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL: EUS. 7334 Editorial: EUS. 2912

NEWS REVIEW

Brighton: The "Service of Many Faiths" at Brighton, held on September 19 at Christ Church (Unitarian), New Road, was one of the happiest and most successful for years. Some seventy-five people listened with intense interest to the address on "Can Religions Co-operate?" given by Mr. P. D. Mehta, M.A. The lessons were read by Mr. A. M. Fay, Minister of the Brighton and Hove Liberal Jewish Synagogue, and by Mr. Arthur Smith, President of the Brighton and Hove Buddhist Society, and the devotions were led by Mr. John Rowland.

Bodfield and Framlingham: The Harvest Festival was held in these two Sussex village churches on September 19. The Rev. D. A. Ward, M.A., was the special preacher at Bodfield in the afternoon and at Framlingham in the evening. Both churches were beautifully decorated and there were excellent congregations. At Framlingham every seat in the Old Meeting House was occupied. The thoughtful addresses were much appreciated.

Golden Green: The recently formed Young People's League have undertaken to raise the sum of £100 over the next three years as a contribution to the cost of rebuilding Essex Hall, the headquarters of the General Assembly of Unitarian and Free Christian Churches, which was destroyed by a bomb in 1944. As a start to this fund the young people organised a Tramp Supper to which they and their elder friends assembled in the Church Hall. The Hall had been turned into the resemblance of a barn and the costumes of those present were varied and in many cases

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 3, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, Harvest Services, 11 and 6.30, Rev. F. KENWORTHY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, Rev. R. I. PRITCHARD
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, South Street. Closed for Horsham Harvest Festival
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, Harvest Services, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, ——
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. LINDOP
BOLTON, Bank Street, 2.30, Sunday School, Harvest Services, 10.30 and 6.30, Principal The Rev. R. V. HOLT
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Miss PHYLLIS HAIGH
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. A. G. TARRANT and 6.30 Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, Harvest Service, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARSING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. ARTHUR FOOTE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, ——
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, Harvest Services, 11, Mr. JOHN WILSON, 6.30, Rev. J. P. CHALK
DEAN ROW, 10.45, —— STYAL, 6.30, ——
DENTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Rev. JOHN ROWLAND
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Rev. R. MCRAW and 6.30 Mr. F. C. MAITLAND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 11 Rev. R. PHILIPSON and 6.30 Rev. T. E. NUTTALL

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CHISH

HALE CHAPEL, Hale Barns, 10.45, 2.30 and 6.30, Harvest Services, Rev. A. B. DOWDING
HALIFAX, Northgate End, 10.45, Rev. T. BRETT DAVIES and 6.30, Rev. J. R. TOMKIN
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNIS HILTON, 6.30 Mrs. MURIEL BARKER
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTEN HALL

HUDDERSFIELD, Fitzwilliam Street, ——
HULL, Park Street Church (Unitarian), 2.45 and 6.30, Harvest Service, Rev. L. A. GARRARD

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MUMBY
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Victoria Hall, Common Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCILROY-DOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. THOMAS
LIVERPOOL, Brooks Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUNRO
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Mr. T. WARREN
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. S. R. MARTIN
LONDON, Golders Green, Hoop Lane, Harvest Services, 11, ——, 6.30, Rev. K. C. THATCHER
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, Harvest Services, 11, Rev. K. C. THATCHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hind High Road, 6.30, Rev. J. W. DENNIS
LONDON, Islington Unitarian Church, Upper Street Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WARMINGTON and 6.30, Rev. RHYS WALTERS
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service 6.30, Mr. T. E. HARDEN
LONDON, Mansfield Street Church, Rednal Green, 6.30, ——
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, Harvest Services, 11 and 6.30 Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENNIS HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. F. WALKER
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, Harvest Services, 2.45 and 6.30, Rev. W. JOYCE L. HAZLEHURST
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Sunday School, 11, Mr. K. WRIGHT
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, ——
MANSFIELD, Old Meeting House, 10.45, Rev. KENNETH SHERRATT and 6.30, Rt. Hon J. CHUTER EDE
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOOKE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Rev. G. W. PETTS

NANTWICH, Old Chapel, 6, ——
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KEDDIDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Women's League Service, Miss M. STEVENSON

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, ——
OXFORD, Manchester College Chapel, No Service.

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARSING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Hemodiocombe Road, 11 and 6.30, Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PEERS
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants, The Meeting House, ——
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6, Mr. H. MATTHEWS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. R. D. DAVIES
SHEFFIELD, Upper Chapel, Harvest Services, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Dr. J. CYRIL FLOWER
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Mr. A. BENTON and 6.30, Mr. R. BENTON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VERRY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
THORNTON, Unitarian Church, 10.45 and 6, Mr. J. STANSFIELD
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, ——
WHITBY, Flowergate, 2.30, Harvest Festival

YORK, St. Saviourgate Chapel, 6.30, Rev. RAY B. JOHNSON

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. PRITCHARD, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTERILL. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARNOLD CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CHASE

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelly Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tribell's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAURICE C. RAYNER

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Birth

ARCISZEWSKI.—On September 22 to Kathleen (née Thompson) and Stanislaw Arciszewski, of Letchworth, a daughter (Christine).

Marriage

STREET—MCKECHNIE.—At the Parish Church of Dunoon on September 22, Harold Graham, elder son of Mr. and Mrs. Kenneth M. Street, Innishail Lenzie, to Mary Elizabeth, daughter of Mr. Angus McKechnie, Burnbrae Dunoon, and of the late Mrs. McKechnie.

Change of Address

Rev. and Mrs. F. D. Jones, 24 River Street, Carlisle.

Meeting

Canon Edward Carpenter, M.A., Ph.D., speaks on "The Reason For The Faith Within Us," Kingsway Hall, Friday, October 1, at 7.45 p.m. under the auspices Union Modern Free Churchmen.

The Rev. E. G. Lee has returned from holiday to the Editorship of "The Inquirer."

thoroughly disreputable. Games and dances were the order of the evening, with an interval for a Hot Dog Supper.

Bristol, Lewin's Mead: Readers of *The Inquirer* would no doubt like to know of the wedding at Lewin's Mead on September 18 of Mr. H. R. H. Lance to Miss Joyce Bannister, sister of Dr. Roger Bannister who was the best man. The wedding, which received wide publicity in the national press, was extremely well attended, and it is appearing in the Gaumont British news-reel throughout the country. There is a fine shot of Lewin's Mead itself.

Both Mr. Lance and Miss Bannister are members of Lewin's Mead, Miss Bannister being a member of the Chapel Committee and the Secretary of the Social Committee.

LONDON DISTRICT PROVINCIAL ASSEMBLY

AUTUMN QUARTERLY MEETING
MANSFORD STREET, BETHNAL GREEN
Saturday, October 9, 1954

3.00 Service: The Rev. W. J. McEldowney, LL.B.
4.00 Tea: Price 1s. each.
4.45 Meeting: The Rev. Raymond B. Johnson, A.M., American Unitarian Association. "Spiritual resources for the development of Healthy Personalities in Children."
5.45 (approx.) Business Meeting of the Assembly.

Addition to the Constitution to be proposed by the Hackney delegates.

After a preamble, the proposed addition to the Constitution, section 13, reads:—

"Any person, other than a serving Officer of the Committee. who has served as a Member of the Executive Committee for a continuous and unbroken period of five years shall not be eligible for re-election or co-option as a Member of the Executive Committee until not less than one full year has elapsed between the date when such person was last a member of the Committee and the date of the election for which he or she is nominated for re-election thereto."

UNITARIAN COLLEGE, MANCHESTER

OPENING OF THE SESSION, 1954-55
Thursday, October 7, at 3 p.m.
Address by Principal R. V. Holt, B.Litt., M.A.,
"I am an Optimist: An Interpretation of Christian History."

The Annual General Meeting of Subscribers will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

The

HIBBERT JOURNAL

A Quarterly Review of
Religion, Theology and Philosophy

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